2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

counted himself five times removed from his second cousin, Neǧîb. The older a man grows, the more extended is the circle of his relatives, provided, of course, that he begets sons, for his *ahl* then comprises not only his father and grandfather, if living, and his collaterals, but also his sons and grandsons.

The *ahl* of a Rwejli protects him from injustice and suffers for his guilt. The representative of this blood relationship is likewise known as *ahl*. This representative, that is, the *ahl* in the narrower sense of the word, is usually either the father, the uncle, or the elder brother. Sa'ûd, the son of Prince an-Nûri, had a tent of his own; if he said: "I shall go to my *ahl*," he never went into his own tent but into that of his father, Prince an-Nûri. If the latter was not present, he hastened to his older brother, Nawwâf. A solemn proclamation that somebody has been received into such and such an *ahl* may take the place of blood relationship.

The *ahl al-bejt* denotes the wife of a tent-owner or the wife of his brother, the whole tent being under her control. The phrase *ahl al-bejt* is interchangeable with *râ'ijet al-bejt*, the mistress of the tent. A guest calls for *ahl al-bejt* if he wishes to have a covering for his bed. The Bedouin living in a tent of his own calls his wife *ahl al-bejt*, *ahl bejti*, or *râ'ijet bejti*. If he has children they also belong to the *ahl al-bejt*. The wife never calls her husband *ahl al-bejt* or *ahl bejti*, but *râ'i-l-bejt* or *râ'i bejtena*, lord of the tent, lord of our tent. If she has a little boy, she refers to her husband as *abu flân*, the father of So and So. As long as the Rwejli lives in his father's tent it is impossible to speak of his *ahl al-bejt*, even though he is married and has children. He and his family belong to the family, *ahl*, of his father. If the father dies and his married sons still remain with their families in his tent, it is known as the tent of the sons of So and So, *bejt 'ejâl flân*, or the tent of their mother, if she is alive. The *ahl al-bejt* of such a tent is either the old mother or the wife of one of the brothers who has charge of the tent. If the wife of the oldest brother cannot agree with the wives of the remaining brothers, her husband says to her: "Thou shalt stay in this corner and from today onwards the *ahl al-bejt* (*râ'ijet al-bejt*) will be So and So." Among the Rwala the *ahl al-bejt* is the same as the *'ajle* of the other tribes.

In its broader significance *ahl* denotes distinct tribes that are generally united for their mutual protection. Thus it is

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

342 of the pole passes]; sew a strip of coarse goat's hair, *ṭarâǰež*,
286 along the edges of the tent; at the end of these *ṭarâǰež* sew (Fig. 3)[5] on leather loops, *ḫurb* (*l*)[6], fastened to strong pegs [about ten centimeters in length]; through the leather loops draw and hook the ropes, both those which hold the tent on its long sides, *aṭnâb* (*h*), as well as those which hold it on the short sides [of which the front rope is known as *ǰad* (*i*), the back one as *riǧel* (*k*)]; *ḫoṭṭen aṭnâb ḫoṭṭen idên w-riǧlên*. Turn down as a hem the upper edge of the back wall, *ruwâḳ* (*f*), and sew on this hem [which is about ten centimeters broad], *maḫalla*, a strong thread, *ǧerîr*, in order that it may be fastened by means of strong pins, *ḫella*; to the lower edge of the *ruwâḳ* sew on a strip of inferior material [about fifty centimeters broad], *sefle*; to both the short sides [for a distance of fifty centimeters from the edge] sew on pieces of lighter tent material [about a meter and a half long]." This border strengthened to a breadth of fifty centimeters is known as *'amâra*, and the material which is sown forms the side wall, *ruffa* (*d*).

342 When the tent is to be pitched, its owner calls out to his
284 sons, servants, slaves, or women: "Spread out the tent, *fellû al-bejt* (Fig. 4); extend all the ropes, *marreṭû al-aṭnâb*; drive in the pegs with a wooden mallet, *eṭebṭû* (sic) *al-awtâd bel-miǧema* (Figs. 5, 6); wind the ropes round the pegs; tighten the ropes, *ekrebû*, at the front, *al-meždem*, at the back, *ḳafa'*, and at the sides, *česer*, by loosening their ends in the loops, *ḫruba*, drawing them taut, and securing them, *'alîṭ* or *'aljeṭ* (Fig. 8, *m*); prop the poles up, *'emdân* (Figs. 7, 8), first those in the front on the side away from the wind, *esemkû al-mežâdîm* (Fig. 3, *a*), then the main pole, *esemkû al-wâseṭ* (*b*), thrusting it into the *ḳoṭb* opening in the middle of the tent, and finally the two poles at the rear corners, *česer* (*c*); when all the poles are standing, tighten all the ropes, *karrebû al-aṭnâb*; attach the back wall to the windward side (Fig. 9) with iron pins, *rawweżû al-bejt*, and peg its lower part, *sefle*, down to the ground so that the wind may not lift it; do the same also with the side walls, *ruffa*; from the main pole and from two loops sewn on the edges of a *ṭariḳa* strip hang a central
342 partition, *ḫâṭe'a*." This dividing partition, 1.6 meters high,
592 cuts the tent into two compartments, the right-hand one

[5] This figure represents my large tent of the kind used by the 'Abejl camel traders. Its rear wall and pegs differ from those of the common Rwala tent.

[6] In the following descriptions of the tent the text letters refer to Fig. 1.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

342 592 being for the women, *maḳ'ad al-ḥarim*, the left-hand one for the men, *maḳ'ad ar-reǧâl* (or *rab'a*). The partition with a hole through which the women are fond of peeping at the guests is called *sâḥa mafǧûǧa* (or *ḳâṭe'a mafǧûǧa*). The ropes 283 known as *aṭnâb* as well as those called *mḳûṭ* (pl., *muḳṭ*) are of hemp. If such a rope is thin it is called *maras*. *Ḥabl* (pl., *ḥbâl*) is the name given by the Rwala only to the ropes which they themselves make of camel's hair.

FURNISHINGS OF THE MEN'S COMPARTMENT; THE FIREPLACE

352 286 When the tent has thus been firmly set up, they carry into it the whole equipment, *ḥelle*. "Place the furnishings, *efehkŭ al-ḥelle*," orders the owner. In the men's compartment the ground in front of the dividing wall is covered with a carpet, either bought, *ḳaṭîfa*, or else made by the Rwala women, *ma'aneḳa*, upon which are laid quilts, stitched and filled with cotton, *farše* (pl., *frâš*), either of the European pattern, *leḥef*, or of an Oriental pattern, *ṭarrâḥa*. Upon these are placed pillows, one meter long and 30 centimeters broad, filled with wool or camel's hair and sometimes also covered over with a broad woollen shawl, *šâf*. A pillow is often replaced by a camel's saddle, against which it is easier to rest.

516 [291] The master of the tent and his guests remove their shoes or boots, which they place behind them against the dividing wall, while they hang their rifles on the main pole in the women's compartment and sit down on the carpets, drawing their legs in upon it. A man when thus seated usually supports his side, *murtači*, or back, *mutasanned*, on the pillow or saddle. When a man is narrating a story, he sits on his crossed legs, *muṭarabbe'*. During a meal he kneels on his left knee and sits on his left heel, *ḳâ'ed 'ala rkubeh w-nuṣṣ*; while inspecting anything or testing a weapon, he kneels on both knees and sits on his heels, *bâreč 'ala rkubeh*; when he washes his hands, he squats, *meẓ'i*; if he sits down with his arms round his knees, he is referred to as *mufaḥḥeẓ*. When it is hot, he lies down on his stomach, *mumbaṭaḥ*; when he takes a nap, *jeṣčče'* (or *jinûd*), he turns over on his back, *mutasalči 'ala ẓahareh*, or lies down with his face resting on his hands, *mufannes*, or turns over on his side, lays his hand under his face, and goes to sleep, *nâjem minǧeda'*.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

6. Ah, sweet is their parade, when they ride before their chief shouting the war cry,
'Arfa and Sbê'i, when none hastens to their help.
7. They became our enemies, and we became their adversaries,
And I think that I shall not return after the parting.

A poet of the Sba'a tribe encamping with a kin of the Rwala numbering less than thirty tents fell in love with a Rwala woman. After a short time war broke out between the Sba'a and the Rwala, and the Sbê'i returned to his own people. During the campaign, on riding across the previous camping place, he put his memories into this poem, which I heard from my companion Blejhân eben Meṣreb.

Verse 1. The *ženn* are low rectangular litters for women and children. The *neğe'* is a camp numbering less than thirty tents. 2. *Žedwa* is a track. *As-salaf ježeldi al-mezâhîr*: the warriors on horses and camels indicate and prepare the way for the camels carrying the tents and supplies. 3. *Ahl ar-rbâ'* are the owners of the tents with a special compartment for the men. In the smaller tents there is only a corner reserved for the men, while the large tents are cut by a dividing partition into compartments for the men (visitors and guests) and for the women. 5. *Ji'âležen al-'anne*: in their high spirits they chew or champ the bit. *Zowm* means strength or endurance. The riders are so drunken with the lust of war that their mares by their neighing remind them to pay heed. 6. *'Arṣa* means a row of warriors riding in front of the chief and shouting the battle cry, *naḫâwa*, which among the Sba'a is: "*Ḥajjâl al-'arfa sbê'i*, the rider protecting the 'Arfa is a Sbê'i." A Sbê'i is a member of the tribe of the Sba'a, who call their herds 'Arfa.

1. *Abči ḥali jâ nâs mâni bmaljûm*
w-aṣonn min jabči ḥaleh mâ jiljâmi
2. *ğît al-mrâḥ w-ṣâr bel-ḥalb maʿ'ûm*
manâzel al-ğullân ḫom w-al-'amâmi
3. *ḥâḍa meḥabb an-nâr w-al-ḥafr maʿlûm*
marka' dlâlen mut'abâten aš-šwâmi
4. *w-hâḍi merâbaṭ ḫejlaḫom dâjmen dûm*
ḫoḫb al-'ujûn mrowba'ât al-ḫwâmi

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831x 539x

Dear brother mine, do not set off on a visit in the nighttime,
Do not put on the bridle, O thou paragon of mine!
If thy heart longs passionately for me,
Carry away that which I owe thee in daylight.
I bless him who has built for himself a strong house,
For his kinsmen dwell in the same place every day.

[342 592]

Ḳaṣr is the name of any house built of stone or mud bricks. A desert *kaṣr* forms a square courtyard enclosed with a high wall, against which abut the dwellings of the several families. Thus the whole kin lives together. In the desert the members of one kin also usually pitch their tents together, but sometimes one or another joins another kin, so that the lovers become separated. The maiden fears lest some one attack her lover at night and asks him therefore to call on her in the day time.

Hala hala jâ daḫîlallâh
jâ-lli ʿelûmek teʿazzîni
wuddi bikom mâr ḫalḳ allâh
čaṭrat ʿelûm all farrâžîni
oḫtak lja rčebat aẓ-ẓalla
jâ ʿejn nâder šijâhîni.

Welcome, welcome, O Daḫîlallâh!
O thou, to hear of whom so gladdens me!
I would fain go to you, but Allâh's creatures
Have spread reports which prevent me.
Still thy sister, when seated in a shaded litter,
Looks like a noble falcon.

Daḫîlallâh, a Šammari, falling in love with a Rwala maiden, was frequently a welcome guest with her parents. Unfortunately a near relative of the maiden was found killed with his herds, and the murderer could not be discovered. The kinsmen suspected Daḫîlallâh of having killed his rival from jealousy, and pressed the girl to refuse the stranger. But she remained faithful and sang these verses. *Aẓ-ẓalla* is the *žetab* litter with a covering thrown over its upper horizontal pole, so that the woman is shaded. She speaks of herself as sister, thus a blood relation of Daḫîlallâh, as a proof that she will not give him up. She contemplates the threatening faces of her kins-

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

857
539x

Jâ ḫajji jâ mâli
warâk li šenjân
jâ ḫajji-bṛi-mâri
bilammat al-'orbân
fowḳ ašḳaḥen 'âli
nowfen 'ala-l-ža'dân
ummeh 'atejbijje
w-abûh min al-'adwân
w-alâjefeh haǧme
sowden čema-l-ṛorbân.

O little brother of mine! O my all!
Both thy mother and thy sister hate me.
O little brother of mine! I would fain show my bravery
In a throng of Arabs
On a tall ash-gray,
Surpassing the stud camels,
Whose mother hails from the 'Atejbe
And father from the 'Adwân,
And to whom is united a herd
Of she-camels black as the raven.

The maiden wishes to accompany her Arabs into the fiercest fighting, hoping thus to gain the good will of her lover's mother and sisters.

[592] *Warâk*, behind thee, here signifies female relatives. In the part of the tent reserved for the men the male members of the family sit with their backs to the wall which divides them from the women's compartment. Anyone who has transactions with the men takes a seat facing them and if he wishes to mention the female members of the family says briefly: "Behind thee, behind you." *Lammat al-'orbân* means "the Arabs will assemble (or flock together) to repel a hostile attack." The 'Atejbe camp east of al-Medîna and Mecca; the 'Adwân to the southeast of them. In Neǧd the predominating color of the camels is black, *amlaḥ*.

Jâ rabbi tsâ'efni
'ala kill má-ṛid
fowḳ awẓaḥen 'âli
bzên al-ma'âlîž
wa-ṛlejjemen jaṭni
elja jâbsat ar-ṛiž

tried to telegraph for everything the riders asked for, but he could not get them anywhere. 28. *Ḥafâje* is the name given to she-camels with bruised soles which bleed at every step; such camels cannot, therefore, be used on long marches. *Erte'âdi* means shaking of the loins, a sure sign of fever and sickness. 29. Having been deceived by his friend Fejḥân, 'Abdallâh sought help from other chiefs in Neǧd and was in such haste about it as to rouse everybody's wonder. 30. He addresses Fejḥân. "*Já šên*, O shameful!" O rascal! is used in both a friendly and hostile sense. 31. Fejḥân would reproach him with fearing to win the beauty for him. 33. *Radij al-ǧeldi* is a bald-headed man. 34. *Ḥaziz* is what remains of water in a folded leather water bag. 35. He woos for Fejḥân a girl of his own kin, as a kin usually forms a *ferîž*, smaller camp, of their own. 37. He can see her cooking behind the narrow partition which protects the fireplace from the wind, *dera'*. 38. *Al-ḥeǧa'* denotes the corner in the women's compartment where women in childbirth or with abnormal menstruation rest. 39. Fejḥân viewed his beloved's beauty with his own eyes, but other people judged it differently. In Neǧd almost every settlement has its own valley without an outlet. These valleys are mostly large basins where the rain water accumulates, there soaking into the sandy ground and keeping fresh for a considerable time. None of these basins are connected, so that the water cannot flow on the surface from one to another. 41. He who is careless will perish, be he the most powerful. A person on foot carrying a pouch with cool water will overcome a rider dying of thirst. 43. A Bedouin may not marry a *ṣâne'*'s daughter.

'Obejd Eben Rašîd Lies in Wait in a Ravine to Fight the Âl 'Ali

1. *Hejh já-lli lak ma' an-nâs widdâd*
   má tarḥamûn al-ḥâl jâ 'azwati lejh
2. *má tarḥamûn alli ṛada dam'eh abdâd*
   ṭowl az-zemân w-ḥarrak ad-dam' ḥaddejh
3. *min šowfeti lel-ṛarw mazbûr al-anhâd*
   mutmašlehen jâṭa' 'ala-žđâm riǧǧejh
4. *aš-šowk má leh 'an mwâṭih raddâd*
   ejẓan w-lá sibten žiwijjen jewaǧǧejh

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539[k] 9. They pleaded: "But she is so small yet,"
O my dear! O twig to whom for its youth respite must be given!

10. Her breast is a *zbejdi* growing in an overflowed vale,
The drops of sweat of the black clouds, pouring forth a rain shower.

The poet was al-Herbîd eben Swejd of the Sinǧâra tribe belonging to the Šammar in Neǧd; the reciters, ʿEbči, a Šammari serving as a herdsman with the Rwala, Mḥammad al-Ḳazîb, and Ḥmâr abu ʿAwwâd. The poet had several times visited the settlements lying on the lower Euphrates, to buy grain. Being greatly pleased with his stay there, he longed to live in the settled country permanently, and to this wish he gives expression in our poem. He would have liked to own a large palm grove and an extensive orchard, which he would irrigate from a spacious well by a big leather bag with the help of fat she-camels. On the palms he desired many yellow twigs to sprout, growing into bunches of dates. There was to be a common house for entertaining guests, with a coffee set. Then he would marry a very young girl, for whom he would have to wait some time yet.

Verse 1. *Dîre* is the name given by the Bedouins to the tilled territory where they go for their supplies and the inhabitants of which pay them tribute. 2. *Žammateh mustadîre* signifies a round hard footpath trodden by the animal raising water. *Ar-reǧǧaʿ al-kunnas al-ḥil* are she-camels accustomed to turning a flush wheel and not used for breeding purposes; they graze in the garden. 3. On a large flush wheel there often hang twenty buckets made of either burnt clay or leather, *dlije*, which are emptied into a trough opening into either a reservoir or an irrigation ditch. *Muǧaḏḏefât aš-šaḫâlil* are such large buckets from which the water pours in a flood. 4. *Mkarkamât aš-šemâšil* are the yellow twigs growing luxuriantly in the top of the palm tree from which, later on, [592 574] bunches of dates will hang. 5. In the settlements a certain room is usually set aside for the common guests, where they live during their sojourn and where they also receive food sent them from the different houses in succession. This guest room should bear a sign on the outside, so that it may be found easily by the traveler. 7. *Waḏḏar al-ḳalb tawḏîr* implies that he would marry, for love, a girl who would cut